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PLACE NAMES

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This is a convenient place for recording a few random notes on place names. One is struck by the fact that the Gidü'tikad[9] do not, as a general rule, name the larger geographical features. Thus, they lack a name for Surprise valley as a whole, for Warner range, for the valley lakes, etc. There is no paucity of names for minor features, and such names are almost invariably descriptive or refer to some plant or animal formerly plentiful in the region.

Springs seem to have been named more frequently than streams. Bidwell creek, the largest stream in the northern end of the valley, was unnamed, and Buck creek, on the western side of the Warners, was also unnamed.

Gearheart mountain, Oregon, was called Pasi'akwo, from pasi'a, a large bird resembling an eagle;[11] Steens mountain was known as Tsütsüüd[2] "because it was always covered with snow (apparently related to ütsü'ts, cold). Eagle peak was called Ma'ta'gan (from ma'ta', metate) because material for grinding stones was plentiful on its upper slopes. Bidwell mountain was unnamed, but a point to one side of it was called Tübe'-motsi'kia, pine-nut point. An unidentified peak up Bidwell canyon was called Tsa"na-tsu'ga, the name of an edible root which formerly grew on its slopes.

A small reddish hill on the road between Lake City and Fort Bidwell was called Atsa'-motsi'kia, red peak. Both Indians and whites observe that winter snows always melt there first, and by the whites it is called Red hill or Hot point. A series of rock cliffs along the same road[12] is known as Gidü'-motsi'kia, groundhog-point. A peak just south of Lake City projects at an upward angle and is called Hu'na'-na-mubi, badger-his-nose.

The three lakes which formerly covered a good part of the valley floor were not named, but the strip of land between Upper lake and Middle lake had a name which my informant could not recall. At Eagleville the break between Lower and Middle lakes was called Pü'hü-kanu, duck-catch. Lake Annie, a small body of water at the head of Surprise valley, was known as Sia'pa'[2], gravel, from a deposit along its southern shore. Cowhead lake, somewhat larger and lying

[11] De Angulo, 330, gives pasia' as bald-headed eagle.
[12] On the Max Fulcher ranch.

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five or six miles northeast of Fort Bidwell, was known as Toha'-kidü-panün (white-groundhog-lake) because a white groundhog was once seen there. Pindy knew no name for Goose lake, but Joshua said that it was called Paba'-panün, big lake. 103 133

Big valley, west of Warner valley, was called Guyü, the name of a food plant gathered there. Sugar hill, Toga'-pokwad (dark point or peak) gave its name to near-by Fandango valley. Fandango pass was called Padu'a'-agan from padu"a', grizzly bear.

ECONOMIC LIFE

SEASONAL PURSUITS AND WANDERINGS

For food these Paiute, like the bulk of Great Basin tribes, were entirely dependent upon hunting and gathering, and even proto-agriculture in the form of wild crop irrigation[18] was unknown. From an economic point of view, Paiute habitat seems to have been peculiarly uninviting, and only through literally unceasing toil could it be made to yield a livelihood. Whereas peoples dependent upon one staple, such as acorns, camas, or mescal, normally enjoy a season of plenty, often followed, to be sure, by one of privation, the Gidü'tikad[a] had no one product upon which they could rely. It follows, therefore, that their food gathering activities were extensive and continuous rather than concentrated and seasonal. Starvation was frequent, especially in late winter when the stores of cached food had been exhausted. 221 221 262

The geography of the Surprise region has been covered by Russell, but it may be well to call attention to a few general features. A large part of the valley floor is occupied by the playa beds of three lakes, now dry most of the time, but well filled within the memory of informants and early settlers. The remainder of the valley is said to have been meadowland in aboriginal times, but nowadays, owing to the introduction of sheep and to subsequent overgrazing, the meadow has been almost completely replaced by sagebrush, excepting, of course, land actually under cultivation. This means that the pre-white environmental conditions were definitely more favorable for the support of a non-agricultural population. In fact, it is difficult to see how a hunting and gathering people could possibly maintain themselves under present conditions. 133 137

[18] Which Steward, 149, reports for the Eastern Mono.

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annual rabbit drives and for hunting water fowl such as mud hens, ducks, geese, and swans. This very considerable range of activities implies residence from which the valley lakes and flats, as well as the hill country, were accessible. There seem to have been no set camp spots, but the Adel and Bidwell districts were particularly favored for fall residence. 221

Winter was the season of food shortage. At this time the Gidî'tikad[8] returned to more or less permanent sites, there to consume the seeds, dried roots, and meats which they had cached. Hunting of deer, antelope, and rabbits continued. In addition, bear, wildcat, and otter were hunted because "then they were fat, and their skins were good." Winter was also the season of antelope charming. [789]

When asked concerning the relative importance of animal foods, my informant replied, with an excellent display of logic:

> They ate more deer and rabbits than anything else because they hunted them all year round. Rabbits are not as good this time of year; squirrels are better now. It all depends on the season (P:NH).

WINTERING GROUNDS

The Gidî'tikad[8] had a number of established wintering grounds, and, as a corollary, recognized certain regions—such as the country west of the Warners, the area between Surprise and Warner valleys, Big valley, and the east side of Surprise—which were best shunned during winter because of heavy snows, insufficient resources, etc. 103 361

The northernmost winter camp was in the vicinity of Plush, Oregon. According to Pindy, it was known as Sa'ga'namatsibui and refers in some obscure way to "the place where the river comes from the mountain into the open country." What is doubtless a different rendering of the same term was given by Joshua who called a Honey creek site near Plush, Saga'pamatsibua. He claimed that it was derived from saga', a kind of willow, and tsibua, canyon mouth.

Adel, farther south in Warner valley, was called Saib[9] and was a favorite wintering ground. A camp site just below the present MC ranch house was called Wa'habi[10] (from wago'pi, pine tree, and habi', fall down) and was so-named from a creek into which a large tree had fallen. A site "southeast of Adel," described as a few miles east of Dugout,[11] was called Kusi'nût[8].

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[11] As the location of this wintering ground is highly doubtful, it has not been entered on the map. Possibly it should be southwest instead of southeast of Adel. In a letter, Mr. R. H. Rogers, County Surveyor, Lakeview, states that the locality known as Dugout falls within Township 40 South, Range 23 East. This would place it definitely southwest of Adel.

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In Surprise, the Gidü'tikad[8] sometimes wintered on the slopes below Lake Annie. This site seems to have been unnamed; it was probably known from the lake, or, because of its proximity, may have been included in the name applied to the Bidwell vicinity. This whole latter district was known as Tusi'yamüs (from tusi"p', a kind of grass, *Distichlis spicata* Greene, and yamü's, corner), and ample justification for the name may be found by glancing at Russell's map of Surprise valley surface types.[10] Tusi'yamüs was a favorite spot, and winter camps were strung along the foot of the Warners from the site of the present camp through the Indian School grounds, as well as along Bidwell creek from the fair grounds below town up the canyon to the old flour mill.

There were three wintering grounds about Lake City. One was in a juniper stand a short distance north of town and was called Wa"-dunu'ba (from wap', juniper, and dunu'ba, bunch, stand). Another site was near the lake shore and was called Sawa'-dunu'ba (sawa', sagebrush). Informants state that it is now cleared and planted in wheat. Camps were scattered from below the peak known as Hu'na'-na-mubi, badger-his-nose, just south of Lake City, all along the range slopes south toward Cedarville and on to Eagleville.

Near Cedarville, the Gidü'tikad[8] wintered along the creek at the foot of Cedar pass, which place they called Pa-sü"bi, water-willow, "from a kind of willow growing in the stream." One informant claimed that this site had no name, but that "they knew it by Pa'ho't[6]-wogodni (sand creek, canyon) on the eastern side of the valley."

The southernmost winter camp was near Bear ranch at the foot of Surprise valley. My informant could not remember its name but said that it was near the stream called Wi'gi-pa-hu'[6] (sideways-water-running) which "runs sideways instead of straight down from the mountain." From inquiry, Bear creek[11] seems most nearly to answer the description.

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According to informants, "Some stayed in the same camp all winter, but most had at least two camps, perhaps one here and one at Cedarville. When all their food was gone, they moved on to the next camp." There was certainly some travel during winter as camps cooperated in ceremonial antelope and rabbit drives.

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The winter site had perhaps five or six houses; the summer groups were still smaller, perhaps only two or three.

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[10] Figure 4.

[11] Spelled Bare's creek on the Alturas quadrangle of the United States Geological Survey.

6: Wheeler-Voegelin E-4 (no date) 1955-56
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103. Court of Claims E-344, p. 670.

N 115 551 104. Grandson of Winnemucca, the well-known Northern Paiute leader; age ca. 70 years in 1951; born thirty miles north of McDermitt, Nev., and living, in 1951, on the Summit Lake, Nevada, Indian Reservation.

K 101 551 [701] [622] 105. "Chiliquin" is now used locally by Indians and Whites for Klamath-speaking Indians living in the Williamson-Sprague River area (information from Mrs. Charlotte Roberts, Eugene, Ore., March, 1955). Chiloquin was a Klamath war leader who lived on Sprague River and whose name is second in the list of Klamath signers of the October, 1864 treaty as "Chili-que-nas" (Stats. L., vol. 16, p. 383). He evidently had connections with the Sprague River Klamath group; Dick Brown, Motcunka'aket's son, testified in 1926 that his father was "head chief of the Bly [Klamath]," that Le-lu (another treaty-signer) was Motchunka'aket's "chief sub-chief," and that Chiloquin was his "next sub-chief" (Court of Claims E-344, p. 129, also p. 952). The present town of Chiloquin on lower Sprague River is named for this leader, but his home was farther up Sprague River (Court of Claims E-344, p. 767; McArthur, Oregon Geographical Names, p. 113).

K [103]

106. Reno Transcript, pp. 68-69.

N ● 103 107. Elliott, Journals, vol. 11, pp. 218-220. The Warner Lakes are southeast of the Silver-Summer-Abert lakes region. We identify "Salt Lake" as Abert Lake because Salt Lake is the name used for Abert Lake by John Work, Ogden's successor, in Work's journal of his 1832 expedition (Maloney, Fur Brigade, p. 11).

108. Maloney, Fur Brigade, p. 10.

109. Ibid., pp. 10-11.

110. Ibid., p. 11.

111. Ibid., p. 12.

K 103 137 222 112. Chewaucan Marsh takes its name from Klamath tchua, wild potato, plus keni, meaning locality or place. The wild potato is generally known in Oregon and Washington as the wapato, arrowhead or sagittaria (McArthur, Oregon Geographical Names, p. 112). Possibly it was this the Indians had been digging.

113. Frémont, Report, pp. 208-209.

114. Ibid., p. 209.

115. Ibid., p. 212.

148. "Once settled upon the Klamath Reservation the Wollpah-pe tribe will be the means of bringing all the others in. Indeed, Pau-li-nee is the war chief, the recognised leader in all their warlike expeditions. His submission will soon, no doubt, be followed by that of Howlark [another central Oregon-Northern California Snake war leader] and We-you-we-wa [see fns. 141, 142], and with them the last of the hostile bands" (RCIA 1865 [CDS #1248] p. 651, Huntington to Commissioner of Indian Affairs).

149. Stats. L., vol. 14, p. 683, art. 7.

150. See p. 97 and fn. 7. Variant spellings of Panai'na's name are legion. Paulina Mountain, Paulina Lake, Paulina Marsh and Paulina, Ore., are named for him (McArthur, Oregon Geographical Names, p. 335).

151. Prior to Panai'na's appearance in the literature, "Snakes," as well as other Indians, had been encountered east of the Deschutes River, by traders and early explorers. However, no specific references are made in early accounts, to Snake "bands" or to individual Snakes, by name, and no attacks by Snakes of the Deschutes region are noted. Some of the early references to Snakes in this area are as follows.

Early in the 19th century Lewis and Clark were told by Columbia River Indians that "Snakes" (undoubtedly Northern Paiute) lived in large numbers on the Towornehiooks (Deschutes) River (Thwaites, Original Journals, vol. 3, pp. 147-149). In journals written in 1811-1812, two Pacific Fur Company traders, Robert Stuart and Wilson Price Hunt, refer to the Deschutes as the Shoshone, Shooshonie and Chochoni River. Stuart mentions the river's "being thickly inhabited by the Shoshone nation" (Rollins, Discovery, pp. 60, 70, 305, 326). Elsewhere in his journal, and on excellent authority, Stuart mentions the "Shoshonas" as also being on the Willamette River (ibid., pp. 33, 44). These Shoshonas whom Donald McKenzie, another Pacific Fur Company trader, met along the banks of the Willamette sometime prior to 1811 were "very numerous" and went "by the name of Shoshonas they have neither Horses nor canoes... they have no villages or stationary habitations, but live in temporary huts along the river banks — Mr. McKenzie says that their behaviour to him was respectful and obliging in the extreme" (ibid., pp. 33, 44). What Northern Paiutes were doing so far west of the Deschutes is hard to say, but McKenzie was a reliable reporter.

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167. Drew, ibid., p. 5.

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168. WR, pt. 1, p. 339. This wide strip of High and Low Desert is graphically described in WR, pt. 1, pp. 342-343.

169. Camp Alvord was located north of Lake Alvord.

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170. WR, pt. 1, p. 333.

171. WR, pt. 1, p. 324.

172. Drew, Official Report, pp. 24, 14.

173. WR, pt. 1, p. 340.

174. "I have the honor to report that Pan-ni-ne, war chief of a band of the Snakes, called on me today. It is the first time that he has been in. He has been at war with the whites since they first entered his country" (NA. WDC. DP. K-77 K-30, 1864. Wm. Kelly to E. P. Waite, Ft. Klamath, Ore., Nov. 10, 1864).

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175. "Superintendent Huntington in holding a council early in October near Fort Klamath, with the Modocs, Klamaths, &c., invited the Snakes to attend. Only a very few presented themselves" (NA. WDC. DP. A-176-1864. Benj. Alvord to R. C. Dunn, Ft. Vancouver, W. T., Nov. 25, 1864).

176. There are several versions of this whole affair, varying as to details. Panai'na's own account, delivered through a messenger to Capt. Kelly at Ft. Klamath, is in a letter, NA. BIA. OS. Letters Received. Wm. Kelly to J. W. Perit Huntington, Ft. Klamath, Ore., Nov. 1, 1864. Huntington's account is in RCIA 1865 [CDS #1248] pp. 269-270. Other accounts and references to the affair are in: NA. WDC. DP. K-77, K-30, 1864. Wm. Kelly to E. P. Waite, Ft. Klamath, Nov. 10, 1864; NA. WDC. DP. A-176-1864. Benj. Alvord to R. C. Dunn, Ft. Vancouver, W. T., Nov. 25, 1864; WR, pt. 2, p. 1144.

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177. Possibly the same "Yahooskin Snake" Indian who signed the Klamath treaty of Oct. 14, 1864 as "Sky-te-ock-et" (Stats. L., vol. 16, p. 383), although not noted as such in Kelly's letter. If he was, however, we know that at least one of the two Yahuskin signers joined Panai'na very soon after the treaty was concluded.

178. WR, pt. 2, p. 1068; NA. BIA. OS. Letters Received. Wm. Kelly to J. W. Perit Huntington, Ft. Klamath, Ore., Nov. 1, 1864. La Lakes and several other Klamath treaty-signers also protested the outrage done to Panai'na.

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then, Ivan began to operate from the site his father had chosen. This site became "Yia-Nax," later "Yainax," and in 1870 was made a Sub-station with independent budget, on the Klamath Reservation. All that remains at the site now is an old barn, but in the 1870's it was a busy station, administering the affairs of the four separate groups of Indians on the Upper End of Klamath Reservation. For accounts of Yainax see NA. BIA. OS. Letters Sent, Clarke, Pioneer Days, vol. 1, pp. 115, 118-123; McArthur, Oregon Geographical Names, p. 566; J. W. Perit Huntington to Ivan D. Applegate, Klamath, Ore., Nov. 18, 1868; ibid., J. W. Perit Huntington to N. S. Taylor, Umatilla Indian Agency, Dec. 22, 1868; ibid., Letters Received. Ivan D. Applegate to A. B. Meacham, "Yia-Nax," Klamath Reservation, Ore., Dec. 31, 1869; ibid., Ivan D. Applegate to A. B. Meacham, "Yia-Nax," Ore., Dec. 31, 1870; RCIA 1871 (CDS #1505) pp. 715-716; fn. 94, above.

225. NA. BIA. OS. Letters Received. Lindsay Applegate to J. W. Perit Huntington, Klamath Agency, Ore., Aug. 18, 1868.

226. Fn. 214.

227. NA. BIA. OS. Letters Received. Lindsay Applegate to J. W. Perit Huntington, Klamath Agency, Ore., Aug. 28, 1868.

228. Namely, with Motcunka'skEt's Sprague River Valley Klamath group. This is still another example of the Army's avoidance of the name "Yahooskin" for this group.

229. NA. Record Group No. 98, U. S. Army Commands, DC, 34-M-1868. Thos. McGregor to A.A. General, District of the Lakes, Fort Klamath, Ore., Sept. 1, 1868. The chief mentioned had probably attended Gen. George Crook's peace proceedings at Camp Harney; see fn. 223.

230. NA. BIA. OS. Letters Sent. J. W. Perit Huntington to N. S. Taylor, Umatilla Indian Agency, Dec. 22, 1868.

231. For identification, and use of this creek, which appears as Fishhole Creek on modern maps such as the U. S, Geological Survey's State of Oregon, 1:500,000, see Klamath Boundary Commission, pp. 5, 15-19.

At the time Applegate was writing, Fishhole Creek was considered to be within the Reservation line, and Motcunka'skEt and his people were living on or near it, in the vicinity of the present town of Bly, Ore. (see fn. 55). At one point Fishhole Creek had

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been dammed, and in April and May small fish in great numbers, known as ishtish, were collected by the Klamaths, Modocs and Paiutes at this dam, the site of which was known as Ishtishweawax. When the Reservation boundary lines were run in 1871 and Fishhole Creek fell outside the eastern line, the Walpapi and Sprague River Klamath apparently moved a few miles west, within the Reservation line and near the present town of Beatty, Ore.

233. NA. BIA. OS. Letters Received. Ivan D. Applegate to J. W. Perit Huntington, Klamath Agency, Dec. 31, 1868.

234. These four groups are mentioned repeatedly in published and unpublished sources relating to Klamath Reservation and Yainax, from 1869 onward. See, for example, p. 110.

235. NA. BIA. OS. Letters Received. Ivan D. Applegate to A. B. Meacham, Camp Yia Nax [sic], Klamath, Ore., March 31, 1870.

235a. NA. BIA. OS. Letters Received. Ed. M. Canby to Governor of Oregon, Van Bremer's, Cal., Mar. 23, 1873; RCIA 1873 [CDS #1578] p. 692; NA. WDC. DC. 1195-D.C.-1873. L. S. Dyar to H. Clay Wood, Klamath Agency, Ore., June 2, 1873; Record, pp. 199-200.

236. NA. BIA. OS. Letters Received. Ivan D. Applegate to A. B. Meacham, Camp Yia-Nax, Klamath Reservation, Ore., Dec. 31, 1870; ibid., Ivan D. Applegate to A. B. Meacham, Yia-Nax, Klamath Reservation, Ore., Oct. 31, 1871; fn. 105. LeLu was a Klamath.

237. In November, 1869, Tchâktot attended and spoke at a council Superintendent Meacham held with various Snake leaders at Camp Harney (NA., Record Group No. 98, U. S. Army Commands, DC, 25-0-1970, Encl. 1. A. B. Meacham to A. L. Dallas, Camp Harney, Oct. 29, 1869; NA. BIA. OS. Letters Received 1870, M-1045. Report of Proceedings of Indian Council held at Camp Harney, Nov. 8, 1869; NA. Record Group No. 98, U. S. Army Commands, DC, 25-0-1869. Elmer Otis to A.A.A. General, Portland, Ore., Nov. 22, 1869). In 1870 we learn that Meacham had had a small, chimneyless house built for Tchâktot, that in June Meacham gave Commissary Ivan D. Applegate permission to take Tchâktot with him on a twenty-day trip, and that in October Applegate proposed to employ Sam'l. Reed, a "Yahooskin," and Jake Chocktoot, a "Snake," at Yainax (WDC. DC. 0-31-Enc. 1-1870. Elmer Otis to A.A. General, DC., Camp Warner, Ore., June 8, 1870; Official Letters Received, A. B. Meacham to I. D. Applegate, Salem, June 15, 1870; NA. BIA. OS. Letters Received, Ivan D. Ap-

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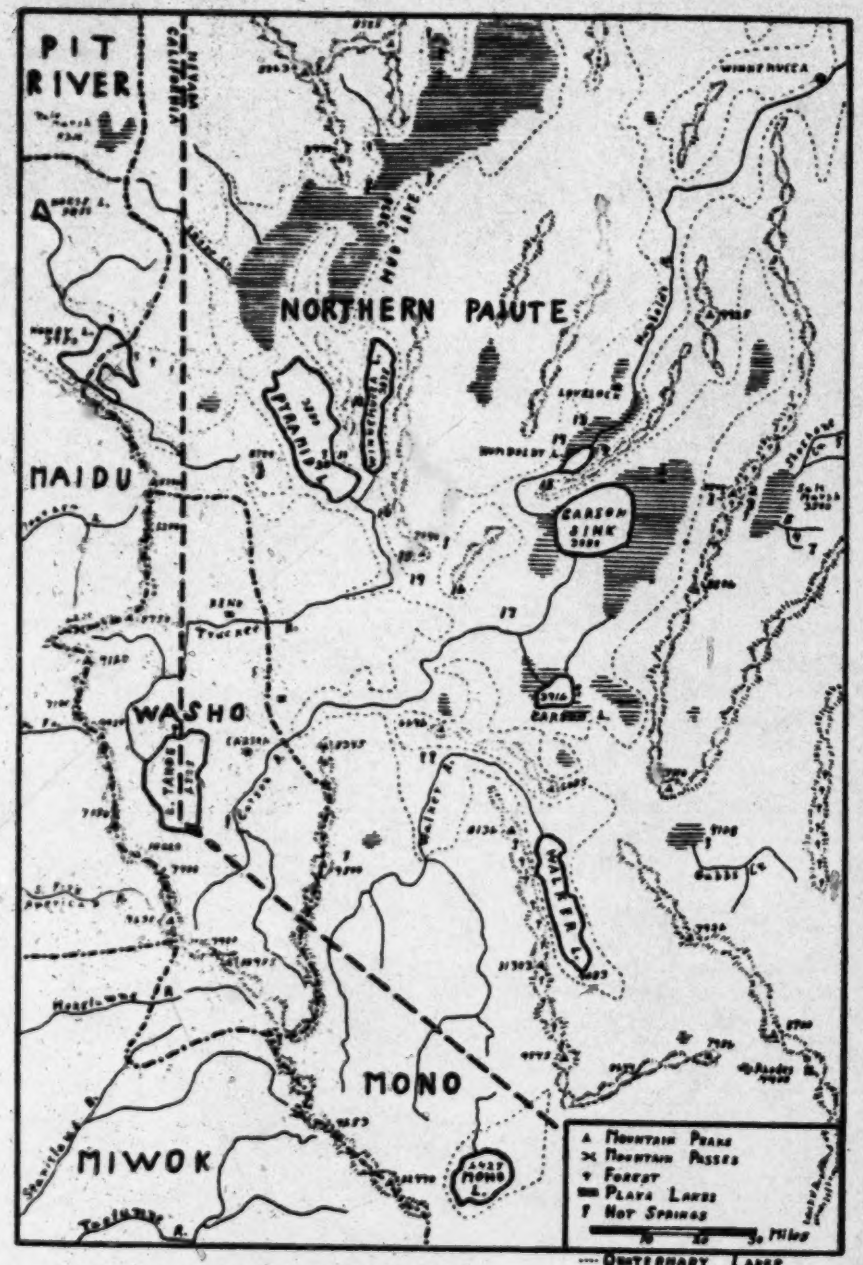

MAP OF WESTERN NEVADA

[End plate 68]

[End plates 31-67 not processed]

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sawa-kate, "sage-tip," name of Winnemucca mountain. Handbook gives Sawagativa, "large hill," as the band about Winnemucca. 621 101

idza'a-teaga-tekade, "Coyote-canyon-eaters." Name taken from a canyon near Unionville, where there are many squirrels. Equivalent of Itsaa-tiaga of the Handbook. 131

kepA-tekade, "squirrel-eaters" of Granite Spring valley.

toi-tekade, "cat-tail-eaters," the Indians of Stillwater slough. Natches knew of Indians living on a sand hill in the level plain near the stage station. Within half a mile of the slough there are many sand hills which were formerly inhabited, especially by the people who fought Wolf and Coyote (see page 161). The Handbook gives Toi-wait as a band of 400 living in 1870 about the lower sink of the Carson. kusi-pa'a-tepiwakayukU, "muddy-water-village," is a more correct orthography of Kosi-pa-tuwiwagaiyu, "muddy water place" given in the Handbook as a band, but more properly a village. [162] [114]

woitsi-tekade, "Wadsworth-eaters," the people living on Truckee river near Wadsworth, which has the Northern Paiute name of woitsi.

kuyui-tekade, "sucker-eaters" of Pyramid lake. The Handbook gives the same name Kuyui-dika as a band living near the site of Wadsworth and otherwise known as "Wunamuca's band."

nodi-tekade, "Mason valley-eaters," probably the same band as those called in the Handbook the "Pam-mi-toy, 'western tule eaters.' A Paviotso band formerly in Mason valley, W. Nev.; so called because a lake in this valley, now dry, formerly yielded tule." However, toy is the cat-tail, *Typha latifolia*, not tule.

agai-tekade, "trout-eaters," of Walker lake.

MANNER OF LIVELIHOOD

Gilbert Natches, the Northern Paiute informant, said that he was born to the north of Humboldt lake, at Toy. The name of the place is ô-tI-ga-du-tU, which is presumed to be site 6 of plate 1, although ô-tI-ga-du-tU is also the name for the gravel ridge opposite Toy (see sites 7 and 8 and dotted areas of plate 1). The band of which Natches was a member lived at this point and sometimes at the outlet of the lake. From these bases the band journeyed far and wide with the seasons. [115] [103] [221]

Hunting.—Game was hunted more or less in all seasons. In early spring they went to the mountains to get ground squirrels. It was not 224 [221]

1/1 [see end plate 1 -- Au.]

13:1 oud U-5 (1914) 1929 NR13 Northern Paiute NR13

773 is now a cave with trees in the opening. They are the obstruction that Wolf put up to keep Coyote in (no. 4, pl. 68).

After pretending to be dead for a while, Coyote got up and chased the people. In their haste to escape the people took Wolf's head and [103] threw it over the Pine Nut mountain. It landed on the plains north of Carson sink, a distance of 20 miles or more, and now is a rock about 200 feet high called mosi'i (no. 6, pl. 68). Coyote chased the people out of the country, brought back his brother Wolf's head, put it back upon the body and brought him to life again.

[103] Somewhere in the vicinity of the cave called Wolf's house is a
[823] natural bridge of rock over a canyon. This is known as Coyote bridge (no. 7, pl. 68). On that same mountain is a rock known as isa-kwe'a,
[133] Wolf penis. There is a second isa-kwe'a, described as the highest mountain in the chain west of Pyramid lake and visible from Reno, 30 miles away. It is undoubtedly Tule peak, 8700 feet in elevation.

The Ancient People

173 The Northern Paiute have accounts of an extinct people living in
829 various localities in Nevada which recall the beliefs in northwestern California regarding an ancient now extinct race of supernatural beings. However, there seems to be the difference that the former people of Nevada were ordinary human beings living an entirely rational human life. It is barely possible that further inquiry might bring out supernatural traits, but of all the numerous references made to them, there are no characteristics mentioned but what might well
[114] be possessed by some tribe hostile to the Northern Paiute. All mention of them partakes of the nature of historical tradition, yet the author is not prepared to accept the accounts as real traditions. They should be regarded as an attempt by the Northern Paiute to explain the archaeological remains of a cultural period preceding their own.

Characteristics of this ancient people are that they made some of their implements differently from the Northern Paiute and of different
[411] stone materials. They had spears and no arrows, while the Northern Paiute had arrows but no spears. They were mean, contemptible, foolish, degraded cannibals, had red hair which they were excessively fond of decorating with bone ornaments, and yet were so poor that they dressed in robes made of the skin and feathers of the mud hen. In a collection of specimens from Nevada every object which is unfamiliar to a Northern Paiute is attributed to them.

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In the mind of the Northern Paiute they are often associated with the Pit River Indians among whom a remnant are even supposed to exist today. The Pit River Indians are called by the Paiute sai'i, which is also the name of the ancient people, but the possible reason for this is that both peoples are held in contempt. 173 186 829

Of the ancient sai'i there were two bands. The first band, which is conceived, like any band or "family" of Northern Paiute, to consist of only a few hundred individuals, lived at Humboldt lake until exterminated by the Northern Paiute. The second band lived on Pyramid lake and at a later date were driven toward Pit river. The story is that the Northern Paiute used to capture these people, cut off the fingers, penis, and ears, and tie these to the blankets of the girls, or throw them into the midst of a group of girls playing games, to tease them. After the ancient sai'i were driven out of Nevada, the Northern Paiute and Washo fought together against the Pit River Indians. 173 829 [727) [648]

An incident illustrates how the ancient people are associated in the minds of the Northern Paiute with the Pit River Indians. One day while the writer was at Toy packing stone specimens, some Indians passed in a wagon. Although the specimens were typical Paiute implements the Indians disclaimed all knowledge of them, saying that they must have been made by the Pit River Indians 173 829 114

NOTES ON GEOGRAPHY

Besides the places described in the myths, Natches mentioned a few other points of interest. The figures refer to locations on the map, plate 68. 133 172

10.—Near the Pyramid lake agency buildings there is said to be a cave once occupied by the sai'i. Around Pyramid lake there are many rockshelters and in the vicinity of Pyramid island a cave (no. 11, pl. 68), where legend says this "other" people used to live. They are called fish eaters, agai-tsi'i.

12.—On the west side of Winnemucca lake, back from a point projecting into the lake there is a cave, in front of which was a village of the ancient people, occupied before the Northern Paiute drove them from the country. Their houses of stone can still be seen.

13.—To the southwest of Perth there is a cave or perhaps more properly a concave cliff which is easily seen from the railroad. It is understood there are pictographs there, some of them crudely resembling letters of the alphabet. The name of the place is tohatcha. [212] [103]

14.—A few hundred feet northeast of the station buildings at Toy there is a village site, called otigadutU, where Natches was born. The gravel ridge shown as a dotted area on plate 1 is also called otigadutU. On both sides of the ridge 133 [361] [103]

13:Loud U-5 (1914) 1929 NR13 Northern Paiute NR13

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there are absolutely barren level playas. The size of the ridge was not ascertained, but from memory the writer would say it is 10 or 15 feet in height, several rods in width, and 10 miles long. It is covered with sagebrush and is visible 6 or 8 miles away. It was caused by a gravel wash in the Pleistocene lake. In fact Humboldt lake itself owes its existence to a gigantic dam of gravel wash, over a hundred feet in height, built entirely across the valley by the old lake.

15.—There are two caves to the south of the lake, opposite Ocala. On the ridge near the cave, marked 19 on plate 3, Natches said that there is a "stone house." In the hill to the west of this is situated the other cave.

16.—Near Hazen on the side of Black butte there is a cave of considerable size called panin-tipagI, "house-cave."

17.—Soda lake, near Fallon, covers an area of 288 acres and is 147 feet deep. It has a crater rim built up above the level of the desert, so that the total depth of the old crater is 312 feet. Natches said that there was an old story that it once burst open in an eruption. This may be a historical tradition, as Russell shows that although volcanic activity began before the Dendritic stage of Lake Lahontan, its last outbreak is post-Lahontan in date.

18.—A mountain nine miles northeast of Wadsworth and famous for its supply of woodchucks is called waha-kutakwA, "two-tips." The English name, Two Tips, is a translation.

19.—The southern end of the range in which Two Tips is located is called pahino-motanta, "hot spring rock-point." The word for the rock deposited by hot springs is pahinopE.

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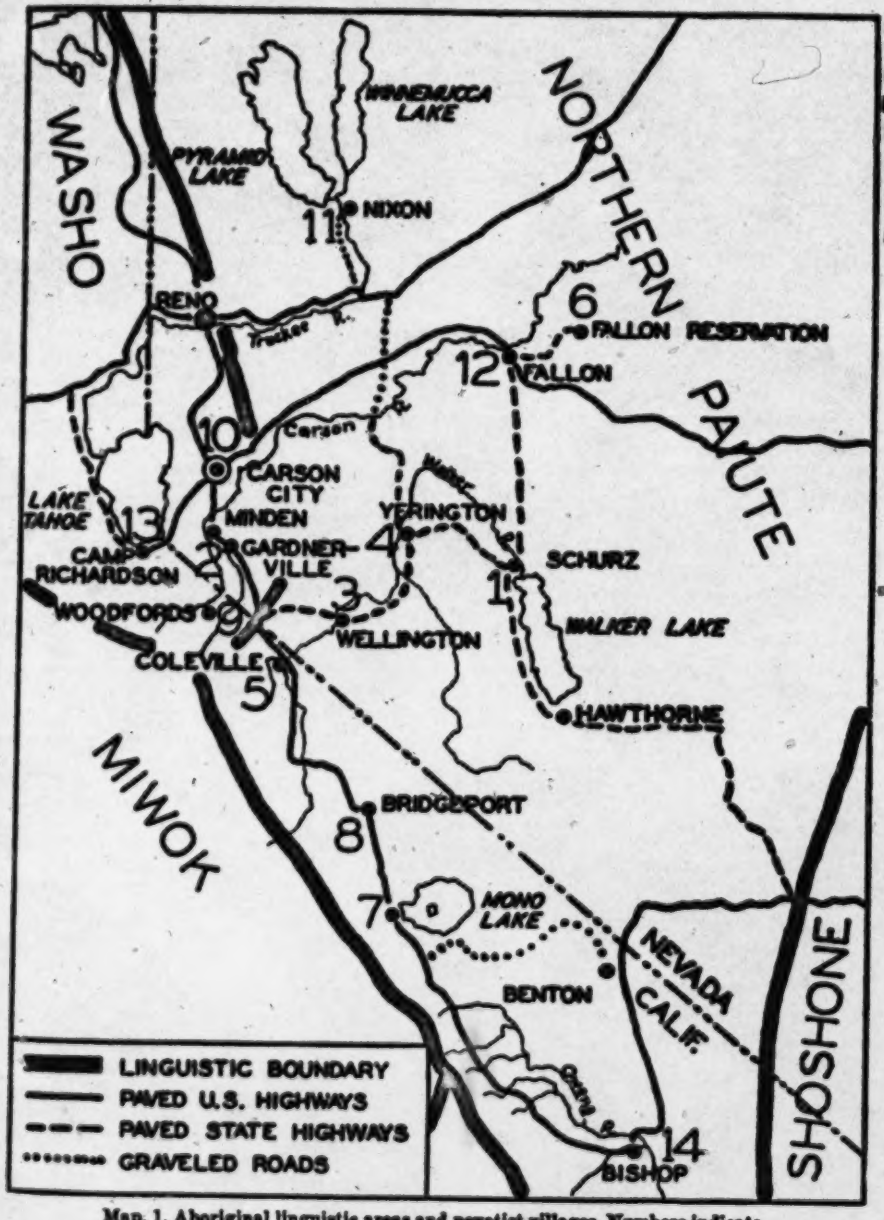
20.—At present there are several hot springs at the base of Pyramid island, from which steam issues with a noise. The island is knob-like in form with an elevation of 320 feet, composed entirely of rock deposited by the hot springs. There is a tradition that there was formerly a hole in the top of the island which is now entirely filled by the steam deposit.

14:Stewart E-5 (1936-1938)1944 NR13 Northern Paiute NR13
Washo NT20



Map. 1. Aboriginal linguistic areas and peyotist villages. Numbers indicate sequence of communities receiving peyote.

14:Stewart E-5 (1936-1938)1944 NR13 Northern Paiute NR13
Washo NT20

APPENDIX III. STATISTICAL DATA

Table 1 below contains information about the communities where peyote meetings were held. The numbers at the left side correspond with those on map 1, and indicate the order in which Indians of different villages accepted peyotism. The spread was irregular and some distant villages received the cult before those near its starting point. The columns concerning tribal affiliation of

TABLE 1

ORDER OF CONVERSION BY COMMUNITIES

Communities	Tribal affiliation of sponsor of meeting	Tribal affiliation of majority of community	Distance in miles to meetings held previously	Total population of community	Total peyote-cult membership in community
1. Schurz	Paiute	Paiute	0	440	20
2. Gardnerville	Washo	Washo	81	281[a]	81
3. Wellington	Paiute	Paiute	33	57	33
4. Yerington	Paiute	Paiute	23	142	28
5. Coleville	Paiute	Paiute-Washo	23	74	34
6. Fallon Reservation	Paiute	Paiute	44	146	25
7. Mono Lake	Paiute	Paiute	55	133[b]	27
8. Bridgeport	Miwok	Paiute	20	55	10
9. Woodfords	Washo	Washo	15	80	11
10. Carson City	Washo	Washo	17	128	5
11. Nixon	Paiute	Paiute	61	350	13
12. Fallon	Shoshone	Paiute	15	112	9
13. Lake Tahoe	Washo	Washo	25	—[c]	
14. Bishop	Paiute	Paiute	63	250	4
Total				2257	300

[a] Including Douglas County.
[b] Including Benton and Leevining.
[c] Only summer home; population listed under winter-home towns.

sponsors of meetings and of majority of members of the communities reveal that in two instances "foreign" Indians, Miwok and Shoshone, living among Paiute were responsible for first meetings held in their adopted villages. The column headed "Distance in miles to meetings held previously" indicates the extent of travel required of members who attended nearly all of the early meetings and shows the distances that Indian news passed along their grapevine news system. The two

[cont. on middle of p. 123]

TABLE 2

PARTICIPATION IN PEYOTE CULT BY TRIBES

(From Newberne, pp. 33-35, unless otherwise indicated; cf. table 8.)

Tribes	Peyotists (percentage)
Arapaho, Cheyenne (Cantonment Agency)	90
Cheyenne, Arapaho (Cheyenne and Arapaho Agency)	75
Lower Yanktonai Sioux (Crow Agency)	2
Sioux (Fort Peck Agency)	0
Sioux (Fort Totten Agency)	1
Goshute (Goshute Agency)	45[a]
Potawatomi, Winnebago (Grand Rapids Agency)	35
Menominee (Keshena Agency)	3
Iowa, Kickapoo, Sac and Fox (Kickapoo Agency)	40
Apache, Comanche, Kiowa, etc. (Kiowa Agency)	75

[a] Corrected by letter from A. L. Robertson, Subagent, dated at Ibapah, Utah, September 21, 1938.

(*Concluded on next page*)

14:Stewart E-5 (1936-1938)1944 NR13 Northern Paiute NR13
Washo NT20

TABLE 2—(*Continued*)

Tribes—(*Continued*)	Peyotists (percentage)
Chippewa (Leech Lake Agency)	5
Yanktonai Sioux (Lower Brule Agency)	0
Omaha (Omaha Agency)	90
Little Osage (Osage Agency)	50
Oto and Missouri (Oto Agency)	50
Pawnee (Pawnee Agency)	20
Northern Cheyenne, Brule Sioux (Pine Ridge Agency)	5
Kaw, Ponca, Tonkawa (Ponca Agency)	60
Prairie band of Potawatomi (Potawatomi Agency)	16
Rosebud Sioux (Rosebud Agency)	0.7
Eastern Shawnee, Otawa, Quapaw, Seneca, Wyandotte (Seneca Agency)	2
Absentee Shawnee, Mexican Kickapoo (Shawnee Agency)	10
North Arapaho, eastern band of Shoshoni (Shoshoni Agency)	7.5
Sisseton and Wahpeton Sioux (Sisseton Agency)	0
Capote and Moache Ute (Southern Ute Agency)	5[b]
Sioux (Standing Rock Agency)	0
Northern Cheyenne (Tongue River Agency)	35
Uinta, Uncompahgre, and White River Ute (Uinta and Ouray Agency)	50
Capote and Moache Ute (Ute Mountain Agency)	90[b]
Winnebago (Winnebago Agency)	33
Ponca, Santee Sioux, Yankton Sioux (Yankton Agency)	20

[b] Corrected by letter from S. F. Stacher, Superintendent, dated at Ignacio, Colorado, October 26, 1938, which agrees with personal observations made in January, 1938.

columns on the right contain total population figures and the number of converts in each community. Irregularity is the characteristic feature revealed by table 1.

Table 2, above, presents the available information on the percentage of the Indian population of various tribes and agencies who have become members of the peyote cult.

In the following table (table 3) the percentage of peyotists and nonpeyotists in the several cate-

[text continues on top of p. 125]

TABLE 3

PARTICIPATIONAL STATUSES AMONG 1000 INDIVIDUALS IN ANALYZED TOWNS AS OF NOVEMBER, 1938
(In percentages)

Categories	733 Nonpeyotists	267 Peyotists	267 Peyotists	
			88 Active	139 Inactive
Prosperous	5.3	5.7	10.2	3.8
Poor	3.4	4.1	3.4	4.4
Energetic	5.4	5.6	9.0	3.8
Lazy	2.8	3.6	4.5	3.0
Heavy drinkers	6.6	7.7	10.2	6.3
Never drink	1.7	2.0	3.4	1.3
Active Christians	6.0	4.4	4.5	4.4
Shamans	1.3	2.0	2.3	1.9
Councilmen	1.0	0.8	1.1	0.6
Mixed-bloods	13.1	10.9	5.7	13.8

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population was approximately 200 persons. This number could be considered to be a conservative estimate in the light of the expectable decrease in population after contact. An example can be given to show how quickly the Wadátkuht population dropped. A group was camped at Horse Lake and was doing considerable gambling with gunpowder as stakes. Toward morning the players became careless and were handing the powder back and forth across the fire when the powder suddenly ignited and blew the camp up killing fourteen individuals. These people were not included in any of the village lists given me by my informants. Few if any names were given me of those people who died in the early epidemics of smallpox and other such diseases. It would seem, therefore, that an estimate of approximately 200 Wadátkuht Paiute is approximately correct for the aboriginal population of this group.

PHYSIOGRAPHIC FEATURES

The following is a listing of the names and a description of the physiographic features within, and occasionally bordering the homeland of the Honey Lake Paiute. It is surprising to note that some of the major features had no names, or at least could not be remembered by the informants. For example, Susan River had no name despite the fact that it is the major stream in the Wadátkuht territory. The same is true for some of the other streams, although some creeks do have names.

1. Wago' yamos[a] ("Timber Bend"). Two physiographic features are given this designation; one is the section of the Sierra between Thompson Peak and Diamond Mountain. The other is the section of the Sierra about six miles south of Doyle, in the vicinity of Crystal and Adams Peaks. The feature south of Doyle is not in Paiute territory but in Washo country. It is clearly visible from Doyle, however. These two features derived their name from the fact that at both places the timbered Sierra makes a slight bend.

Situated near the base of the Thompson Peak - Diamond Mountain feature is the Mountain Maidu village of Witai im (archaeological site Las-59). This historic Maidu village is called Wago' yamos[a] by the Paiute because of its proximity to the bend in the mountain range.

2. Koda tawaka (the exact meaning was not given, but it refers to an untimbered, manzanita covered slope). Worley Mountain situated about 12 miles northwest of Susanville is

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103 133 given this name. This feature is not in Paiute territory but is probably on the Mountain Maidu-Atsugewi boundary. Worley Mountain is plainly visible from Honey Lake Valley and was probably visited on occasional hunting trips, particularly since nearby Eagle Lake was visited for hunting and gathering purposes.

3. Guha kaive ("Guha Mountain"). Bald Mountain several miles west of Honey Lake has this name because of the guha (Mentzelia sp.) growing there. This small, treeless range of [137] rounded hills has a growth of bitterbrush, grass and sage covering it. Its origin is documented by a Wadatkuht myth.

4. T' kwanguhd ("Tower"). This name refers to Thompson Peak which has a tower-like rock formation in association.

5. Padotsa dawakuhd ("Bubbling Hole"). This spring is [546] located on the hillside behind (south) of the Bird Flat schoolhouse. The school is approximately a mile west of Herlong Junction on Highway 395.

6. Pasia novi ("Bald Eagle House"). An old pine tree beside Highway 395 a distance of 5.4 miles southeast of Milford was given this name because of a pair of bald eagles who made their nest in it many years ago. When Ike Northrup was a young man he went by this tree with Joaquin who told him about the nesting birds in the tree and the name for it. The eagles had long since ceased nesting there by that time so Ike never saw them. The tree is still standing but it was killed in the summer of 1950 by a brush fire.

7. Numu wumud[a] ("Indian Stand Up"). This name was given to a conical rocky hill about four miles northwest of Doyle (T25N/R16E/Sec. 3). This hill received its name as a consequence of a fight between some Pit River and Paiute [726] men. The fight started at Doyle with the Paiutes attempting to escape to this hill. The Paiutes, with the Pit River men in pursuit, gained the sanctuary of this hill and began to roll boulders down on the Pit River men. A Pit River man was killed during the fighting and was stood up by the Paiutes who did it "to be onery". The death of this one man was enough to stop the fighting; "Maybe the headman killed, rest run away".

8. Mogup[a] kudak[w] ("Sharp Mountain"). The range of mountains just east of Doyle is given this name because of its rather jagged appearance.

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9. Moa mutsakian° ("Rough Point") (moav^a - "rough"). This rocky point is about five miles northeast of Doyle and may be considered a northern extension of the previous feature. Rough Point is located in T25N/R17-18E and got its name from the rough granitic rock of which this feature is composed. 103 133

10. Babáktud ("Big Mountain"). The large mountain a few miles southeast of Flannigan, Nevada, is given this name. Neither this feature nor the following one is considered to be in Wadátkuht territory, but are said to be in an uninhabited region rarely visited due to the scarcity of water. Archaeological sites recorded at several places in this general region testify that the area was not always unoccupied. [172]

11. Kaibak^u mutsakian° ("No Wet Point", i.e., "Dry Point"). This is a range of mountains a few miles northeast of Flannigan, Nevada. This feature, as with the preceding one, is said to be in an uninhabited region. The name for this feature gives the reason for the lack of occupation.

12. Tusí katu' ("Bunch Grass Mountain"). Hot Springs Mountain east of Honey Lake bears this name.

13. Hunuhduhuhp ("Brush Canyon"). The flat at the western base of Hot Springs Mountain was given this name. The Wadátkuht had a camp on this flat but the informants could not recall its name, or if it had one. [361]

14. Paí dupid^a ("Rocks to Bottom"). This is the name given the rock formation on the west face of Hot Springs Mountain. The nearly vertical rock faces of this feature have a pyramidal shape. A snow slide here before contact times killed a herd of deer which was utilized by the Paiute people.

15. Tuhu' ta ("Wildcat Hole"). This point of land which has distinct Lake Lahontan wave-cut terraces on its slopes is located slightly more than two miles north of Wendel. Wildcats are said to have inhabited the caves in the rocks on this point. The track of the Southern Pacific railroad goes around the base of this point.

16. Tukwí mutsakian° ("Burned Rock Point"). This name is given to a sort of lava shelf, or tableland, partially surrounded by low cliffs, or rimrock. This feature is located about two miles northwest of Tuhu' ta and apparently got its name from the lava rock. The Southern Pacific

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passes but a short distance from this feature in T29N/R15E.

17. Páhino mutsakian^{o} ("Limestone Rock Point"). This point, which exhibits wave cut terraces from ancient Lake Lahontan, is but a short distance west of the Gibson ranch. Highway 395 passes several hundred yards south of this feature. It got its name from the rocks that are covered with calcareous tufa from the waters of Lake Lahontan.

18. Atsa kaduhk^{w} ("Red Mountain"). Shaffer Peak and its integral domes and peaks, including the peak just north of Litchfield and the dome north of the Gibson ranch, are given this name. The latter, however, is said to have had a name of its own but is now forgotten. The south side of this dome, or rounded peak, was a favored area for gathering atsá seeds (probably Sophia sonnei) for food. (The Gibson ranch is about two miles east of Litchfield on Highway 395).

19. Tubisha muha ("Red Adobe Moon"). This feature was so named because of the color of the soil there and because this saddle-shaped pass resembles the moon when it is in its crescent phase. This low pass lies between Honey Lake Valley and Secret Valley and is utilized by both Highway 395 and the Southern Pacific. The area is located in T30N/R15E.

20. Wahahu ("Hay Flow"). Smoke Creek was given this name because the aquatic plants appear to flow downstream as they undulate in the current. Smoke Creek rises on the east side of Shinn Peaks and flows into Nevada.

21. Pakwí patutspuh ("Fish Splash"). Rush Creek, about five miles south of Smoke Creek, was given this name because of the fish that jumped in this stream. As with Smoke Creek, Rush Creek also flows into Nevada.

22. Pasö katuduh ("Willow Set"; "set", in this sense, means "place", or that something is "situated"). This is the name for Mud Spring, or Bull Flat as it was later called.

23. Tubihsha nõna ("Red Adobe Set"). Mud Flat was given this name because of the color of the mud in this playa lake. The lake bottom is covered by a blanket of wild sunflowers after the water dries up each year. This made it a favorite place for the Wadátkuht to collect sunflower seeds. This feature is situated at the south side of Secret Valley and is bisected by Highway 395.

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24. Nadu' pikwa ("Rocky"). Shinn Peaks at the north end of Secret Valley are given this name. 103 133

25. Sawa nõna ("Brush Set"). Secret Valley is given this name. Susy Buster stated that both the Wadátkuht and the Kamõtkuht used this area. It is true that the villages in Secret Valley had some Kamõtkuht people in them, but the villages were Wadátkuht. It must be kept in mind that the Secret Valley Wadátkuht and the Kamõtkuht were apparently quite neighborly. [648]

26. Sawá kudak^{W} ("Sagebrush Mountain"). This mountain, Snowstorm Mountain, is located about five miles north of Karlo in T32N/R14E.

27. Hudzí kudak^{W} ("Sagehen Mountain"). This low sage-covered hill is about four miles east of Karlo and one mile east of Highway 395 in T31N/R15E.

28. Suhngavi ("Cottonwood"). Stoney Creek, a tributary of Secret Creek, has this name. Stoney Creek is about five miles east of Karlo.

29. Masaida patsóna ("Watercress(?) Spring"). This spring is about one and a half miles north of Karlo and a short distance north of the archaeological site Las-7, also known as the Karlo site. This particular spring was not visited with my informant but is probably located in Section 5 or 6 of T31N/R15E.

30. Saga' patsóna ("Willow Spring"). This is a spring at the Shinn ranch (in T33N/R16E) where hunting parties went for deer and groundhogs (marmots) in the spring. This feature was not visited with my informant so the exact location was not recorded. [224]

31. Atsa' tukatud ("Red Dome"). This is the name for Red Rock (a mountain or hill) near (in T35N/R15E) the Red Rock post office on the northeastern side of Madeline Valley. A more exact location for this feature was not obtained since it was not visited with my informant.

32. Saib ("Tule"). Cold Springs, located about three miles north of Red Rock in T36N/R15E, bears this name because of the tules growing there. Both this feature and the previous one might properly be said to be in Kamotkuht territory, however, the Wadátkuht had access to them as if their own. My [137]

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103 133 informant, Ike Northrup, did not specify whether these features belonged in the territory of one group or the other.

33. Tukudakᵂ ("Rock Peak"). This feature (elevation 5,053 feet) is a rocky mass or knob appearing on the southeast slope of Sawá kudakᵂ. It is about two or three miles west of the site of the former Secret Valley C. C. C. camp which was located just north of the road to Karlo where it turns west from Highway 395.

34. Saib patsóna ("Tule Spring", called "Tule Patch" in English by the informant). This feature is a spring on the west edge of Highway 395 a short distance before the summit as one leaves Secret Valley going north to Madeline Plains. At the present time water piped from the spring provides a watering stop for travelers. The location of this spring is in T33N/R15E and seemingly in the NW¼ of Section 28. [312] The Wadátkuht did not have any sort of camp at this spring but just used it for a watering stop.

35. Musitzi (meaning was not known by informant). Musitzi is the name for Madeline Plains as well as the name for a small hill south of Cold Springs (see Item 32 above). The precise location of this small hill was not obtained as it was not visited with my informant. Only the eastern half of Madeline Plains belonged to the Paiute as the western half belonged to the Pit River people.

[361] The Wadátkuht had no winter villages in Madeline Plains because of the increased elevation and severity of the winter [224] months as compared to Honey Lake Valley and Secret Valley. In the fall, however, rabbits and deer were hunted here. And it seems likely that the eastern (Paiute) portion of Madeline [172] Plains was shared by the Wadátkuht and the Kamótkuht. Evidence in the form of extensive archaeological sites indicate that this region was occupied in ancient times.

36. Pówhanunᴼ ("To Scrape Hair From a Hide"). This feature is a range of mountains about five miles east of Horse Lake and several miles west of Spanish Springs in T33N/R14E.

37. Pínaktud ("Between Two Mountains"). This mountain, Spanish Springs Peak, is located between Shinn Peaks and [224] Observation Peaks in T33N/R15E. It is of particular significance because deer were hunted here.

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39. Wamutsakia (Wapi, "Juniper"; Mutsakian°, "Point"). This feature, located in T33N/R15E, is a spur, or northern extension of Pinaktud (Item 37 above). 133 103

40. Toka kudzu' ni' ("Black Peak"). This is the name for Observation Peak, a mountain where the Paiute hunted deer but not antelope. The Pit River people did not come here to hunt. [224]

41. Yapúwhai katud ("Sitting-on-the-back Mountain"). Dill Butte located about five miles east of Ravendale on the valley floor was given this name because it is sitting alone on the flat desert.

42. Nada sudu (Meaning not known). Fox Spring at the north base of Observation Peak has this Paiute name. It was not possible to visit this feature with the informant, but it is said to be located west of Horn's ranch and that two white men, George and Tip Marr lived at this spring at one time.

43. Kusai banú muhd ("Muddy Lake"). This is the name given Horse Lake and the informant indicated that many tules grew around the shores of this body of shallow water. The Wadátkuht village of ᵏTavi wanud was located on the north end of the lake. [137] [361]

44. Wada banú muhd ("Wada Lake"; wada is the name for Suaeda depressa). Honey Lake has this name, apparently from the fact that certain areas about the lake support a considerable growth of this plant from which the Wadátkuht were named. The Maidu name for this lake is T'Tám mow doniha. [137] [101]

45. KukwaPta ("Wind Hole"). A gap in the Sierra directly opposite (southwest) Herlong Junction on Highway 395 (Plate 3c) was given this name because a person could make the wind blow through it if he knew the right words. This feature is located in T26N/R15E. [789]

46. Huní pui (The name for an unspecified edible root). This is the name for an unspecified place at Eagle Lake where the Huni pui root was dug. The Wadátkuht informants could give no name for Eagle Lake and did not regard the lake as being inside their territory despite the fact that it was visited for the purposes of hunting and gathering. [262]

47. Paguts tuduh tawágan ("Buffalo Wallow"). This term refers to a depression dug by buffalo living in the Honey [136]

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133 Lake region prior to 1830. The exact location of this feature
103 has not as yet been obtained but it is located on, or near
[136] the shore of Honey Lake between Milford and Doyle. A buffalo trail is said to have left Honey Lake Valley and gone south through a gap in the Sierra, thus taking these large animals into Maidu or Washo territory.

48. Wutsono ihd ("Whirlpool"). This name is given to Soldier Bridge which is located about 3/4 miles west of Litchfield at a place where the bridge on the old highway
[148] crossed Susan River (T29N/R14, on the line between Sections 15 and 16). U. S. soldiers in the early contact period captured two Paiute men here and evidently dispatched them as the relatives never saw the men again. Wutsono ihd received its name from a whirlpool which is said to have occurred at that place in the river.

49. Wogekab ("Timbered"). The Sierra range on the southwest side of Honey Lake Valley is given this name.

[226] 50. Ak' wuhg^{o} ("Sucker"). Long Valley Creek has this
[251] name. This creek was an important source for suckers which were caught in large numbers and dried for winter use by the Wadatkuht and occasionally by the neighboring Washo and Maidu. Joaquin was born in Long Valley.

51. Kasawihnaid ("Takes His Pants Off"). This is the name given Parker Creek, a creek which flows into Baxter Creek and ultimately into Honey Lake. (For a further account of this name see the village named the same in a following section.)

VILLAGES AND CAMPS

561 Specific and detailed information concerning habitation
[182] sites of the Wadátkuht was particularly difficult to obtain.
[177] The primary reason for this is the fact that the strictly aboriginal pattern was disrupted circa 1850 and replaced by a modified habitation pattern which is discussed in a following section. Although new camps and villages sprang up to conform to the dictates of the pioneer ranches and their locations, a number of the old camps and villages were still
361 occupied, at least to a certain extent. It is also to be
174 suspected that occasionally a new habitation was located upon an ancient or archaeological site, thus making the picture even more complex. This interdigitation of patterns and lack

361 of strict temporal control does not allow for the reconstructio
[174] of the Wadátkuht habitation pattern for any specific time in the past. It has been possible, however, to get a moderately clear picture of Wadátkuht life from just pre-1850 to about 1925.

It must be kept in mind that but a few of the following villages and camps were occupied by Wadátkuht groups at the same time. Most, and possibly all habitation sites were only
[221] occupied seasonally. The Wadátkuht, similar to the other Great Basin people, made seasonal rounds of hunting and gathering. These people would, however, usually return "home" for the winter. A "permanent" or winter village is termed nogat by the Wadátkuht. The village of Matá is the only village so termed by my informants, although other winter villages may by definition be given this term.

It has been difficult to decide which of the following named habitation sites were villages and which were camps. Except in a few clear-cut cases the differentiation is not
[114] apparent. For the purposes of this ethnogeographic study the terms "village" and "camp" are considered to be synonomous unless otherwise noted.

● 103 The names for habitation sites, like those for the physiographic features, appear to be primarily descriptive. Some names are descriptive of some action that takes place, or had taken place. One thing of importance to be kept in mind concerning names for habitation sites is that a specific name given may not necessarily apply to a single, well delimited camp or village. A section of a stream a mile or more in length may have but a single name but contain a number of distinct archaeological sites, some of which must be considered as historic due to the occurrence of contact artifacts. The informants themselves confirm this situation by occasionally giving a name that applies to a generalized habitation area rather than to a specific localized site. The following Wadátkuht habitation sites are given with pertinent data for each.

103 1. Kasawihnaid ("Takes His Pants Off"). This village
361 site is located on the south side of Highway 395 where it crosses Parker Creek (T28N/R13E/SE¼ of NW¼ of Section 15). The name for this village is recent, that is, after contact times because it refers to the action of the white bachelor who had his house there. This pioneer man on occasion would remove his trousers and attempt to catch the Paiute girls

103 picking chokecherries nearby. The informants reported that
361 he was never successful.

[172] This site was an occasional winter village for Joaquin and his group of Wadátkuht composed primarily of his own family. Aboriginal occupation is indicated by chipped stone projectile points, flake knives of stone, thermal fractured stones and similar evidence. This village site has the archaeological designation of Las-34.

Parker Creek, which flows by the site, apparently has the same name as the village. In the vicinity of the village and along the creek chokecherry bushes grow abundantly, thus an important source for chokecherries for the Wadátkuht.

2. Wiuhpa woiyuad[a] ("Oak Tree Row"). This camp is located about 1½ miles south of Buntingville among pine and oak trees (T28N/R13E/Sec. 23). The Wadátkuht gathered acorns here and the bedrock mortars in the area attest to the same use of the area in earlier times. In more recent times a group of Maidu lived in this area until about 1930 which seemingly demonstrates a modification in the aboriginal occupation pattern.

3. Wiuhpa mutsakian[o] ("Oak Tree Point"). This camp, as with Wiuhpa woiyuad[a], was situated among pines and oaks where the Wadátkuht could take advantage of the acorns. It got its name from the fact that a timbered spur, or point of land, extends eastward toward the shores of Honey Lake (T27N/R14E/Sec. 8).

A family of Pit River Indians lived here circa 1910 to parallel the occupation of Wiuhpa woiyuad[a] by some Maidu people. It would seem by these two examples that observance of inter-tribal boundaries ceased shortly after the arrival of the settlers.

4. Sawa katud[a] ("Sagebrush Set"). This village near the mouth of Baxter Creek was inhabited by the Wadatkuht
[172] until after contact times. As indicated by the name this village is in a sagebrush region and marks the site of an archaeological habitation area as shown by the numerous stone artifacts recovered from here over the years by local collectors. The culture deposit of this site (with the archaeological designation of Las-93), however, is shallow. The site is located in T28N/R14E/SW¼ of NW¼ of Sec. 17.

Wadátkuht

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[162]
[592]

5. Matá ("Metate") (Plate 1). This winter village was the most important village for the Honey Lake Valley Wadátkuht. It was here that the two contemporary headmen, Joaquin and Dick Wright, lived. Circa 1870 this village consisted of at least six separate "camps" (native houses) with a total population of approximately 34 people. Each household was made up of a single family, usually consisting of a man and his wife (or wives), their children, and in some cases the children's grandparents.

[312]
[343]
[171]

This village site is rather extensive as it reaches from the timber into sage desert for about ½ mile. The main water source, a spring, and the bedrock mortar were located at the edge of the timber with an earth-covered "sweat" (i.e., ceremonial) house (tipugon) nearby (Plate 1-d). This house was built by Dick Wright and Joaquin and would appear to be a Maidu influence.

[857]

Matá is located approximately ½ mile east of Milford. At the northern end of the village area a large granite boulder protrudes from the ground. It was upon this boulder that small children would slide with the result that the polished area may still be observed (Plate 1-c). Kitty Joaquin was born in a native house beside this boulder.

[172]

Recently a forest and brush fire swept the village area with the result that a very large number of stone projectile points, knives, scrapers, and similar specimens were picked up by local collectors. This village was apparently quite important even in ancient times. The archaeological designation for this site is Las-29 (T27N/R14E/ portions of Sections 25, 35, and 36).

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6. Sohud^{a} ("Willow Creek"). The headman of this camp at Doyle was Washo Jack, a Paiute man with a Washo wife. This camp appears to be unimportant and may have been nothing more than a family camp. It was extant circa 1900, but how much earlier it was occupied is not known. The precise location was not obtained, but Ike Northrup suggested that it was but a short distance west of Doyle. The territory south of Doyle belongs to the Washo who had a village approximately one mile to the south near the home of the late Harry Wilson, a Washo shaman. The Washo name for this latter village is Mehltútumi wadaiyo, meaning "Shady Place".

The archaeological site Las-83, immediately south of Doyle, appears not to have been the village of Sohud^{a} as

Wadátkuht

103 361 Ike Northrup visited the site with the author but knew nothing concerning its occupation.

7. Pagúshuhad ("Warm Spring"). This most eastern Wadátkuht winter village receives its name from a spring of warm water that pours out from the base of a series of spire-shaped rocks. It is said that east of this village there were no camps or villages until one approaches Pyramid [312] Lake. Lack of water is given as the reason for this region being unpopulated. This village is a desert village, being some 10 or 15 miles east of the timbered Sierra. It is located at the High Rock ranch east of Honey Lake and just west of the Nevada state line. The archaeological designation for this site is Las-88 (T29N/R17E/Sec. 36).

[412] Pagúshuhad was a winter village for Joaquin and his band of Wadátkuht. Informants report that there is a bedrock metate at this village site.

8. Ishuhpa ("Wolf Water"). This winter village was so-named because the spring here was a favorite place for wolves to obtain water. It is located about five miles northwest of Pagúshuhad, and similarly, has considerable archaeological evidence in the form of stone artifacts which have been recovered from the surface. The archaeological designation for Ishuhpa is Las-46 (T28N/R16E/SE¼ of Sec. 18).

9. Pam^{u} ("Hot Springs"). This name is given for both the hot springs at Amedee and at Wendel. The Amedee site has the archaeological designation of Las-99, the Wendel site, Las-28. Both of them were winter villages, although Ike Northrup said that the people could not remain at the Amedee Hot Springs in wet weather, or when the snow was melting, because the surrounding flat country became too muddy. They had to move to high ground about one mile to the east. This probably meant that the archaeological cave site, Las-90, approximately one mile east of Amedee was used when the area about the hot springs became too muddy.

10. Numúta ("Indian Hole"). Both Tommy Tucker Cave, Las-1 (Fenenga and Riddell, 1949; Riddell, 1956), and Amedee Cave, Las-90, were given this name. It would seem that any cave utilized by these people might be given this same name. Amedee Cave was used by Kitty Joaquin when she was a small girl. She and her family (Joaquin's group, primarily) [172] camped there upon occasion. Recent archaeological excavation in this cave by the author has revealed numerous manos and

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metates, as well as a number of chipped stone projectile points. Tommy Tucker Cave, on the other hand, was not used as a habitation site in recent times. Joaquin had warned Kitty and the other children not to enter the cave, nor did he do so himself as far as Kitty ever knew. Excavation of this cave produced only one mano and no metates, a decided contrast to Amedee Cave, Tommy Tucker Cave yielded numerous shell beads and ornaments, sandals of twisted sagebrush bark, a large number of game counters used in gambling, bone tools and ornaments, basketry fragments and numerous other articles. The upper levels of both caves must be considered to be quite recent, particularly since both are recognized by living informants and one was said to have been occupied. Metal objects occurred on or near the surface of both caves, a fact which tends to substantiate some use and/or occupation in post-contact times.

11. (Name forgotten by informants). During some winters a village was maintained on the flat below and north of Tommy Tucker Cave. The flat was called Hunuhduhuhp ("Brush Canyon"). This was a favorable place because there usually was not much snow. Archaeological sites on this flat include Las-2 and Las-18.

12. Pahodö duhak^{a} ("Sand Creek"). This camp site is situated just east of Viewland and Highway 395 in a sort of sand dune and sagebrush area (T30N/R15E/ center of Sec. 34). Very little information could be obtained concerning this camp which may have, upon occasion, served as a winter village for the Secret Valley Wadatkuht. A burial was excavated at, or near this site circa 1930 when an irrigation canal was dug.

A Maidu village on the south bank of Sand Slough was located just west of the Susanville Municipal Airport at Johnstonville. The Wadatkuht called this village Pahodö duhak^{a}, also. It was a historic site and cemetery with no evidence available as to the length of occupation there.

[172]

13. Tupi' twaba ("Rock Under Water", i.e., a spring under the rocks). This name applies to the archaeological sites Las-15, Las-45 and Las-91, apparently. These archaeological sites (T29N/R15-16E/ Secs. 13, 14, and 24 of R15E, and Sec. 19 and 20 of R16E) belong, in part, to the late archaeological period as demonstrated by the recovery of clam-shell disc beads, dentalia shells and glass beads. Evidence of ancient habitation is in the form of a burial with beads ascribably to the Early Lovelock Period dated between 3000 and 4000 years ago.

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The spring is located at the archaeological site Las-91, and it is at this spring that certain persons would see "water babies". This village site is located slightly more than a mile north of Wendel and was used by Joaquin's band.

14. Ak' wuhg° tukuhn ("Place Where Suckers are Eaten"). This seems to be a general term for camping places along Long Valley Creek (the creek is called Ak' wuhg°, "Sucker"). The archaeological sites Las-33, Las-80, Las-81 and Las-32 T26N/R16E) probably are some of the sites to which the informants had reference. These sites are in sandy areas near, or on bluffs overlooking the creek. When the suckers ran each year in the creek they were caught in great numbers and dried for winter use.

[226]
[251]

No precise village locations could be obtained, apparently due to the fact that the informants do not always think in terms of a specific site, but rather in terms of areas within which they might camp more or less indiscriminately.

15. Kidü dawaka ("Groundhog's Place"). Kitty Joaquin said this name applied to the place where she had her home before her death. She seemed to be the only individual, however, who was familiar with this name as applied to this place. This site is on the Janesville Grade and about one mile above (south) Kasawihnaid. The archaeological designation for it is Las-73 (T28N/R13E/ corner of Secs. 15-16 and 21-22). There are several bedrock mortars in the granite boulders at the site which would indicate that the site had had previous occupation. It is situated among pines, cedars and oaks, and is near a mountain meadow through which Parker Creek flows.

[412]

16. Akú kaive ("Sunflower Mountain"). Susy Buster said that the village at Fort Sage had this name. No other information concerning this village was obtainable, except that Wintun Miller, an Indian, lived there and kept buffalo in a corral made of brush. This Washo man seems to have an air of mystery about him and the informants spoke of the fact that there were a number of tales concerning him, but they did not know any of them. In fact, Kitty Joaquin never knew him, so he must have died before her time. He is said to have kept the buffalo to trade to the Paiutes, both the Wadátkuht and Kuyuitkuht. Wintun Miller is an enigma.

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Fort Sage was located where the present town of Herlong is now located, on the flats some distance southeast of Honey Lake.

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17. kTávi wanud ("Fir Tree Basin"). The informants said the name meant "Cedar Basin", however, the name for cedar is pawap[1], that for juniper is wap[1], and for fir is ktavi. This village was located at the north end of Horse Lake, the remains of which are presumably represented by the archaeological site Las-13. The village took its name from a cedar (sic) tree which was growing in a sort of basin where the village was located. The region about Horse Lake is a juniper/sage environment so a cedar tree would be exceptional in that region. Susy Buster gave the name for this village and additionally stated that the lake belonged to the Wadátkuht.

[172] Judging from the archaeological remains the village here must have been of considerable importance, and/or of long occupation. Numerous artifacts and at least one burial have been recovered from this site.

18. Sigu patsóna ("Sagebrush Spring"). This was probably the major village for the Secret Valley Wadátkuht, and was Ike Northrup's home village. His father, Nunu" kai (nunu', "snake"; kai, "no"), was a shaman and was headman for the Secret Valley Wadátkuht. The village was occupied until around 1900 and the houses were of native construction. One of these houses burned one winter with a complete loss of personal property. It was Ike Northrup's house and he lost his bow and arrows, rabbit skin blankets, some moccasins and other gear.

[439] Sam, or Nunu' kai, raised potatoes at this village for sale to the store in Janesville operated by Jim McClelland. He would trade the potatoes for food.

The archaeological designation for this village is Las-104 (T31N/R15E/Sec. 1). The site is among low sandy ridges about one mile east of where the county road turns west off Highway 395 to go to Karlo. There is a spring and a tall poplar tree at the site.

Although this important winter village may be classed as a nogat, a primary winter village, as is Matá at Milford, there were several other sites which substituted for this winter village. When a winter was too cold the Secret Valley group moved to Honey Lake Valley in the vicinity of Gibson's ranch several miles east of Litchfield. Another winter village was located about one mile west of Sigu patsóna on a sandy ridge overlooking a large meadow. This village, however, seems to have been a recent post-contact village

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and is discussed in a following section.

19. Pamaha woiyuad[a] ("Wiregrass Patch"). This is a temporary hunting camp at Spanish Springs, in the hills between Secret Valley and Madeline Plains. Hunters would camp here in the fall for about five days. This site has the archaeological designation of Las-106.

20. Papát son[a] ("Springs"). This is a camp at some springs at the west base of Observation Peak where the Madeline ranch is now located. It was not visited with the informant so a precise location was not obtained.

21. Kamö pana wuina ("Rabbit Trail Coming Down"). This is the village at which Ike Northrup was born and is located at the north end of Secret Valley about one mile north of the Secret ranch at a point where Highway 395 leaves the valley and starts toward the summit. An archaeological site, Las-20, has been recorded several hundred yards northwest of this village site (T32N/R15E/SE¼ofSE¼ of Sec. 26).

22. (Name forgotten). As noted in item 18 above the village one-half mile northeast of the Gibson ranch (T29N/R15E of Sec. 7) which is two miles east of Litchfield was a major winter village for the Secret Valley Wadátkuht. Before the Gibson family took up the present ranch the native village's headman was Sani zha, Rawhide Henry's father. Sani zha later in life lived at Matá.

After the establishment of the Gibson ranch the Secret Valley group would occasionally spend severe winters here. When the opportunity afforded itself they would work for the Gibsons.

It must be stressed that all, or nearly all, of the preceding described habitation sites were occupied within the memory of the informants, thus need not necessarily represent the aboriginal Wadátkuht habitation pattern. The additional evidence, however, indicates pre-contact occupation for most of these sites. Often the verbal testimony of the informants is substantiated by archaeological evidence. It can be assumed with considerable certainty that the above described habitation sites include a majority of the more important aboriginal Wadátkuht village and camp locations, at least for that period of time just before contact with the white settlers.

Wadátkuhi

[224] a baby rabbit in distress and caused grown rabbits to investigate the trouble.

Deer were hunted wherever they could be found but the informants named a number of specific places where deer were [103] hunted. Those places named were Observation Peak (Toka kudzu'ni'), Cold Springs (Saib), McDonald Peak (Tunai katud), the spring at the Shinn ranch (Saga patsóna), a section of Madeline Plains, at the High Rock ranch (Pagúshuhad), and at Hot Springs Mountain (Tusi katu').

The favored times for hunting deer were during the fall and the winter. One method of taking deer was by means of a fire surround (kopida) in which the hunters would contract their circle to bunch the deer for slaughter. Another method was for the hunter to strike antlers together (pusa' inya') to attract bucks who tended to be curious of the sound. Deer were also attracted to the hunter by cried like a fawn in trouble. The hunter made these similated cries of distress with his voice, not merely with his lips.

In butchering a deer the legs were cut from the body at the joints after the animal had been skinned. The informants did not say whether the deer was hung up for skinning and butchering, or whether it was left upon the ground. In any case the lower leg bones and hooves were left with the hide. The head was skinned out and the skin of the head not detached [177] from the remainder of the hide. The back strap was stripped from the back of the carcass, and to avoid bad luck, care was taken not to cut it. After the back strap was taken off the sinew was removed and then the vertebral column could be cut, [262] but not before the sinew was removed. The vertebrae were eventually torn apart and "eaten", presumably after being roasted.

[192] Skinning the carcass was called túsik^{ya}, and was done with a knife called numutusikyan ("people skinner"). To [412] break a bone that had been roasted on hot coals to remove the marrow was tuhuk^{a}. The soft loin was taken out separately [262] and given to the children to eat, and the remaining better meat was made into jerky. Ribs with meat attached were hung [251] to dry to be boiled in the winter. The ribs were gnawed clean [237] and then used, if so desired, as knives for scraping hair from hides. To gnaw meat from bones was called kutsi'wi', [192] from the word si'wi', to gnaw. It was common practice of the Wadátkuht to gnaw all bones to get as much from them as possible. [264]

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APPENDIX A

WASHO ETHNOGEOGRAPHIC NOTES

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[114]

The following ethnogeographic notes were obtained from a Washo shaman, Harry Wilson, whose home was near Doyle, California. The native name for the former Washo village at this place is Mahltútumi wadaiyo ("Shady Place"). These notes were made during a visit of several hours on the 27th of July, 1951. Harry Wilson died in 1954.

1) Dihsuhm - the name for Honey Lake, and has reference to the seeds gathered there. It is quite likely that these seeds are the important wada seeds of the Wadátkuht Paiute.

2) Tahalálak - Hot Springs Mountain.

3) Weodalak - "Warm Mountain", the name for Ft. Sage Mountain. The word for mountain is dalak.

4) Gewuhtmuhlahat - "Coyote Jump Across", the name for the creek on Jim Miller's ranch near the Red Rock Canyon turn-off.

5) Hemogosuhm - no data were obtained for this term, but it may be a place name lying in the vicinity of the preceding and following named places.

6) Daowonga - "Lake", the name fof the playa now called Alkali Flat where Scott's Station is located.

7) Washoni - the name of a creek located on a hillside on the east side of Reno junction.

8) Utsudalak - the name for a mountain northeast of Hallelujah Junction. Utsu is a weed that is unbreakable when green.

9) Tsemiungadalak - "Sand Mountain", on the east side of Hallelujah Junction.

10) Dawioshuhdima - the name of a spring on the east side of the county road where it crosses the summit on the Red Rock road.

11) Bokodalap - this is the name for the mountain on the west side of Winnemucca Valley, and on the east side of

Pyramid Lake. This mountain is now called Tule Mountain. 103

12) Sesmiht tsihlgonga - "To Dig In", the name for the area of the Evan's ranch near Purdy's.

13) Watíh - the name for Alkali Lake on the Nevada side of the state line, and on the east side of Highway 395.

14) Petsumalidíma - "Wild Rose Water", a spring on the north end of Watih.

15) Kobihsih' - the name for Lemmen Valley.

16) Kopodíma - "White Rock Spring", the name for White Rock Spring in Lemmen Valley near a chicken ranch.

17) Himu dihasho - the name for Dog Valley, on the west side of Peavine Mountain. It is named after a white rock.

18) Matasikaka - "Upside down", the name for Peavine Mountain.

19) Daobeumawa' - the name for Reno.

20) Balaloa - "Valley", the name for the valley east of Sparks, Nevada.

21) Daobiosho - "Water Through Canyon", the name for the Truckee River Canyon on the Reno side of Sparks.

22) Imgih malim - a place two miles below Lawton Springs where a creek comes into the Truckee River.

23) Daoagawaka - the name for the Truckee River.

24) Daoála - the name for Lake Tahoe.

25) Daogulanga - the name for some hills on the Reno side of Steamboat.

26) Himo gosuhm - the south side of Brown's Station where creeks come down from the west.

27) Dimadatsúsu - "Sweetwater", the name for a spring near the top of a canyon on the east side of Steamboat.

28) Dimatagápopos - "Alkali Water", a spring on top of and

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on the south side of Dimadatsúsu.

29) Mehltútumi wadaiyo - "Shady Place", is the village site near Doyle, California, near Harry Wilson's place.

30) T'ashuh' awawa - "Rustling Cottonwood Leaves". This place is about two miles south of Harry Wilson's place and is at a bend of the road, and on the south side of Sam Boni's ranch.

31) Tedehmge - "Metate", the name for the area east of the Nevada State Prison.

32) Pehtsumalidíma - "Wild Rose Spring", refers to a spring southeast of the Nevada State Prison. There is some mining going on in this area.

33) Kabadima - "Gooseberry Spring", is located east of Item 32.

34) Maokápa - "To Break Something". The location of this place was not obtained but is in the vicinity of Item 32 and Item 33 as Harry Wilson was naming the places he knew in the general order in which they occurred geographically.

35) Himomalaiko - "Willows Moving Back and Forth", a place south of Item 33. The name for willow is hímo.

36) Damlihn - a hill a little east and south of Item 35.

37) Himowáka - "Willow Creek", the name for Willow Creek somewhere south (?) of Item 36.

38) Daotishitalak - "Burned Hillside". This is also the white name for this area. It is near Item 37.

39) Tangishitalak - the name of a mountain which has a mine upon it and is presumably beyond (south?) of Item 38.

40) Daoldima - a spring southeast of Item 39.

41) Wehtsapalónga - Where the WPRR track passes about four miles southeast of Harry Wilson's Place. It is just below Mr. Evan's field along the west side of the creek at a place where the sagebrush is high. This place was named because of the sagebrush bark which was gotten for clothing.

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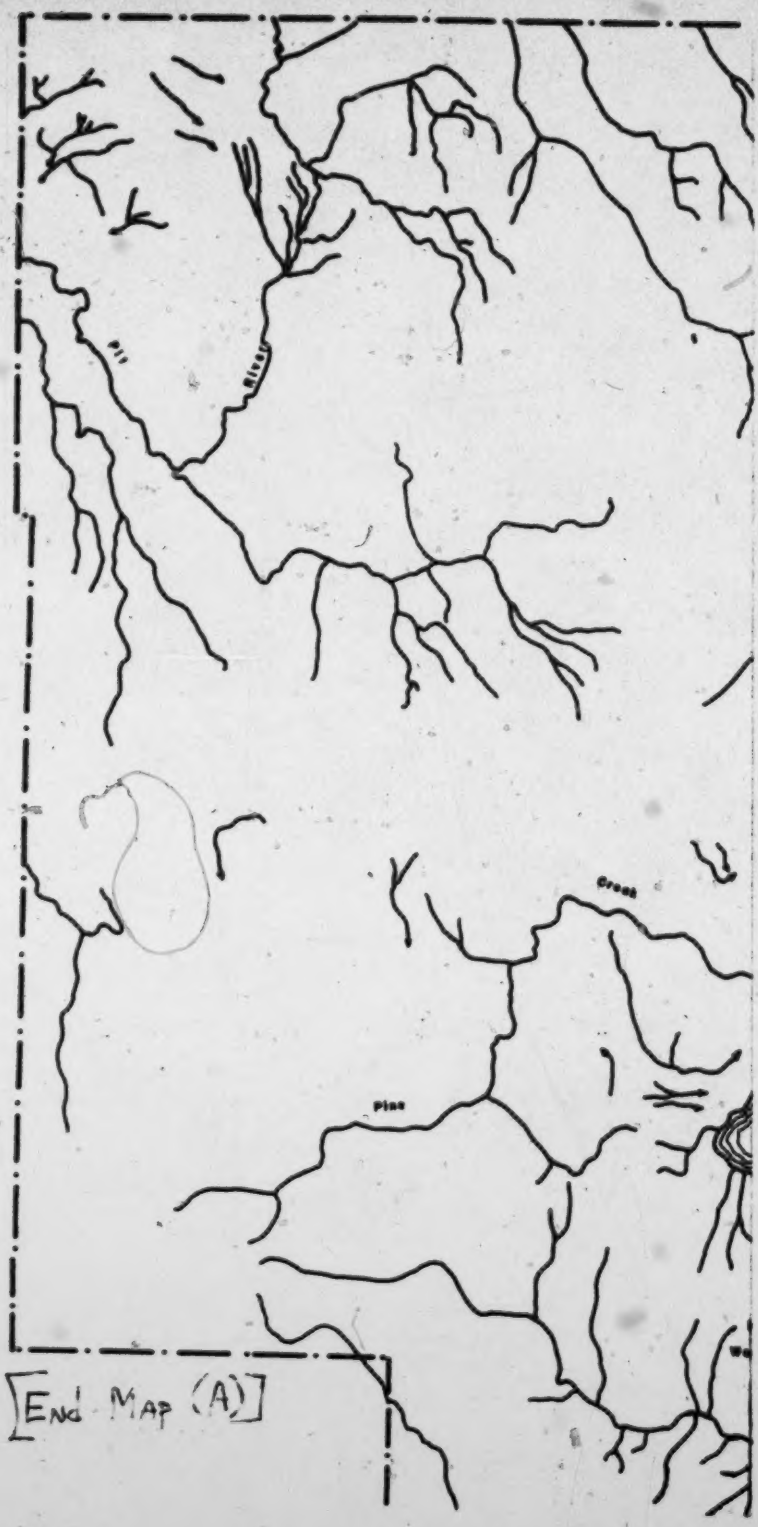

[End Map (A)]

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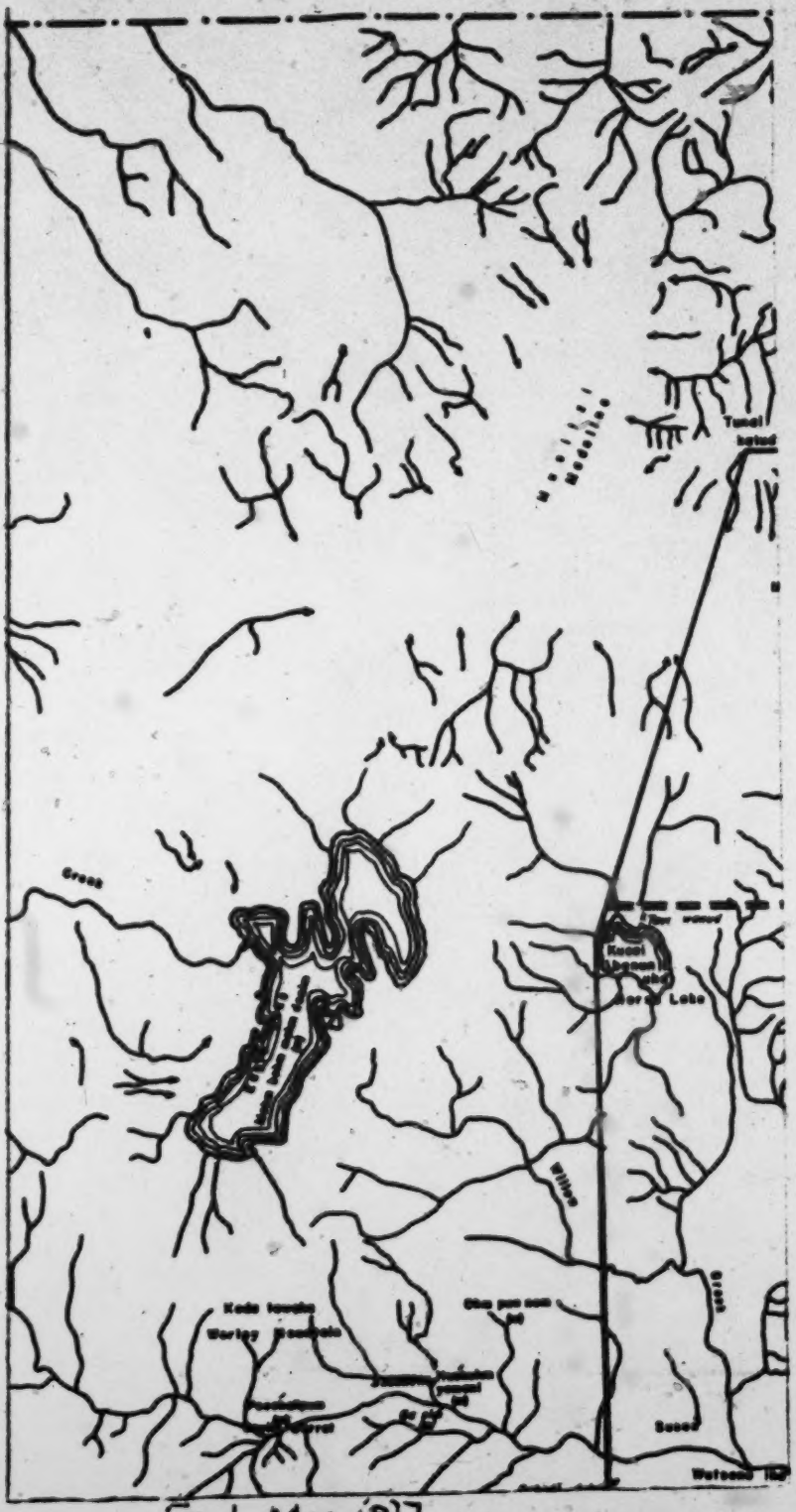

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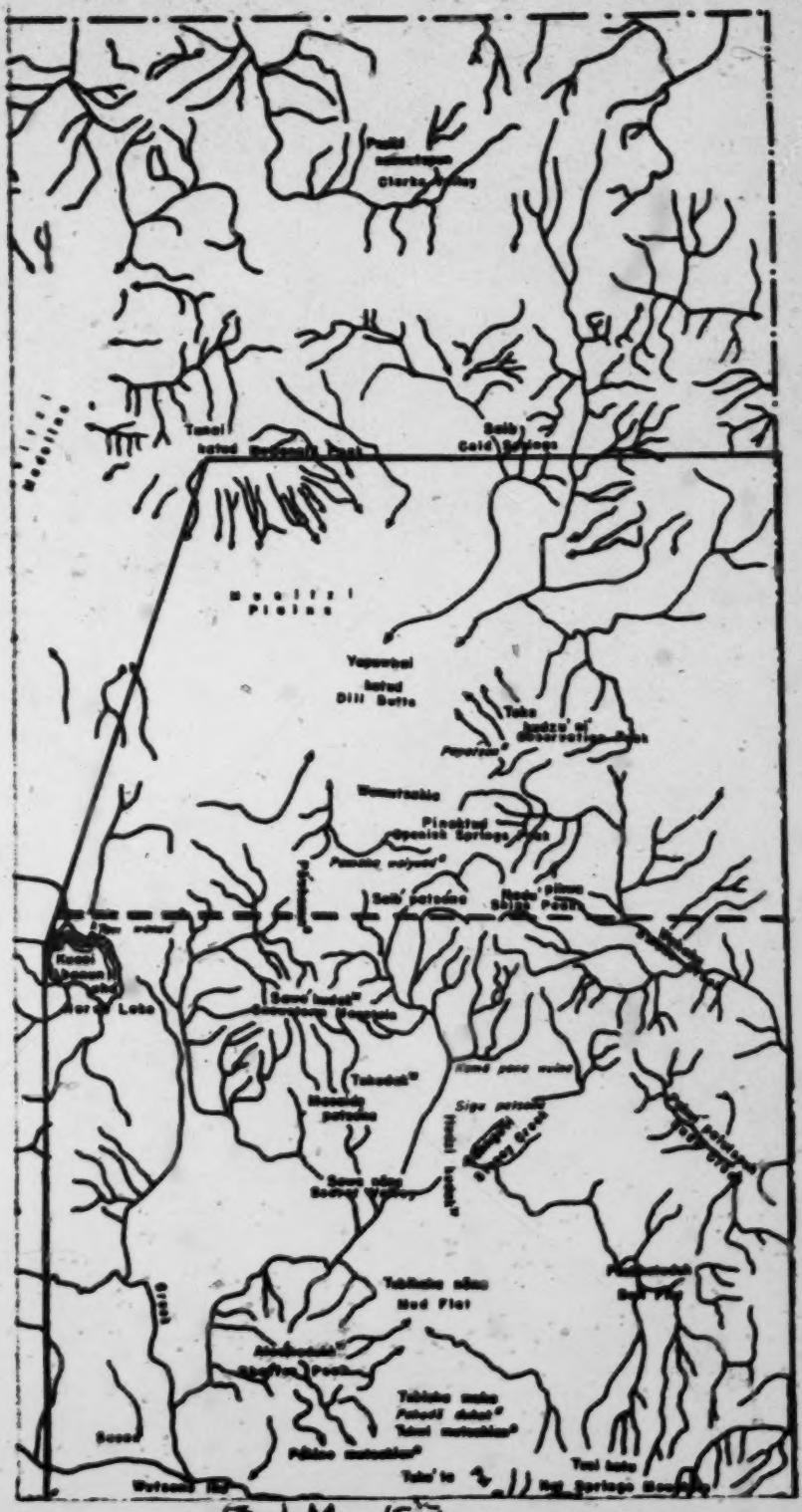

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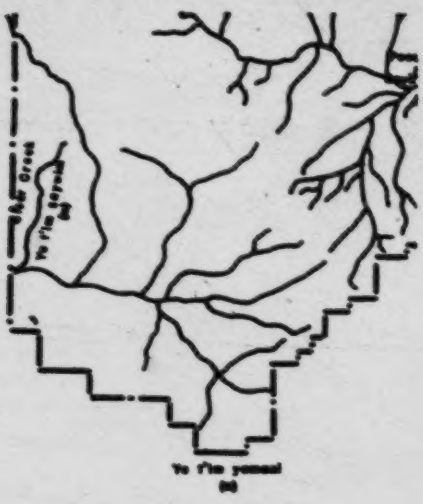

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15: Riddell E-5 (ca. 1948-1954) 1960 NR13 Northern Paiute NR13

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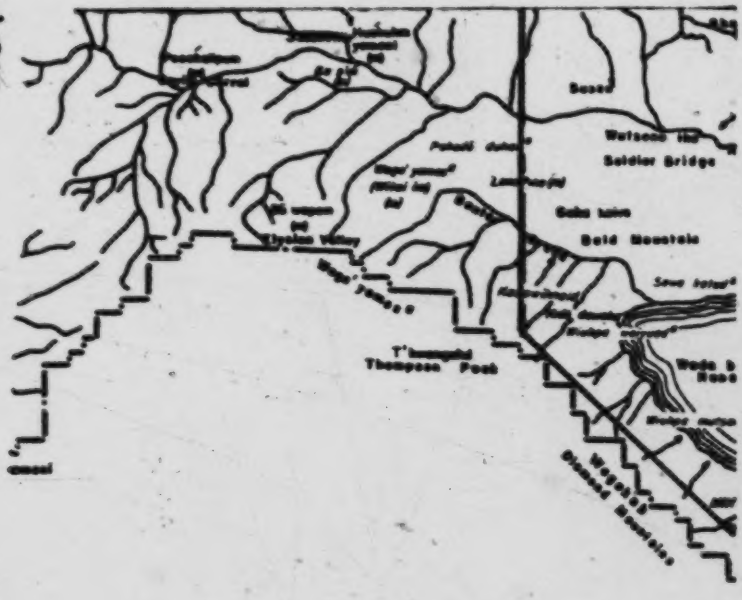

MAP OF THE
TERRITORY OF THE
HONEY LAKE PAIUTE
LASSEN COUNTY
CALIFORNIA

Physiographic features - [illegible]
Villages and camps
Scale — one mile

[End Map (E)]

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Soldier Bridge
Bald Mountain
Reese River
Reese River Valley
Pequop Mountains
Ruby Mountains
Toiyabe Range
Toiyabe Mountains
Toiyabe Peak
Toiyabe Crest
Toiyabe Trail
Hot Springs Mountain
Hot Springs Canyon
Humboldt Range
Humboldt Peak
Humboldt Canyon
Humboldt Cave
Humboldt Hot Springs
Humboldt River
Pequop Summit
Pequop Peak
Pequop Trail
Pequop Creek
Pequop Canyon
Wells
Wells Canyon
Wells Mountain
Wells Creek
Wells Trail
Wells Grade
Wells Cattle Company
Wells Mountain Trail
Wells Mountain Creek
Wells Mountain Canyon
Wells Mountain Peak
Wells Mountain Pass
Wells Mountain Road